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K THE
Office and *Duty*
OF A
K I N G:
I N A
L E T T E R

From a *Craftsman* in Town, to
his Friend in the Country:

L O N D O N:

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THE
Office and Duty
OF A
KING
IN A
LETTER
From a Countryman in Town to
his Friend in the Country.

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[Price six-pence]



THE
Office and Duty
OF A
K I N G.



UGUSTUS CÆSAR hearing some rehearse, that *Alexander the Great*, after he had finished most of his Conquest at two and thirty Years of Age, said, *That he took great Care to know what he should do afterward: I wonder (said this Wise Monarch) at the Speech of that great Prince, whereby it seemeth he thought that there was less to do in well ordering, ruling, and preserving a great Empire once intirely gotten, than in conquering the same. And surely, to speak Truth, there is nothing more-difficult than for to Reign well. Moreover, it is better for a Prince to Govern prudently, and to Rule according to his Estate, than to invade and possess*

possess another Man's Country ; namely, if he consider, that God, being so gracious unto him as to bring innumerable Persons under his Obedience, hath chiefly established him to keep them in the Knowledge and Observation of true Religion, to rule them by good Laws, to defend them by Arms, and in all Things to be so careful of their Good, that they may esteem of him, as of their Father, and Shepherd.

FORASMUCH as Integrity of Religion, and the Good-will of the People are two principal Pillars upon which the safety of every Estate standeth, the King ought to procure the first, being therefore appointed by God over so many Millions of Men : and the second without doubt dependeth of the former, which is the only difference between a KING and a TYRANT, who ruleth by Constraint.

IN a KING is seen the Ordinance of GOD, who is the Author and Preserver of Policies, and of good Order ; Therefore his Fear and Reason must never depart out of his Mind, to the end that serving GOD, he may Profit all those that live under his Dominion.

THE seven Sages of *Gracia* being invited to a Feast by *Periander* Prince of *Corinth*, were requested by him to enter into the Discourse of the Estate of great Men.

Men. Solon speaking first, said; *That a Sovereign King or Prince cannot any way procure greater Glory to himself than by making a popular Estate of his Monarchy: That is to say, by communicating his Sovereign Authority with his Subjects.* Bias speaking next, said; *By submitting himself first of all to the Laws of his Country.* Thales: *I account that Lord happy that attaineth to old Age, and dieth a natural Death.* Anacharsis: *If he be the only wise Man.* Cleobular: *If he Trust none of those that are about him.* Pittacus: *If he be able to prevail so much, that his Subjects fear not him, but for him.* Chilon: *A Prince must not set his Mind upon any Transitory or Mortal Thing, but upon that which is Eternal and Immortal.* Periander concluded upon these Opinions, and said; *That all these Sentences seemed to him to dissuade a Man of good Judgment, from desiring at any Time to command over others.* The Emperor Trajan writing to the Senate of Rome, among other Things, used these very Words; *I freely confess unto you, that since I began to taste of the Travels and Cares which this Imperial Estate bringeth with it, I have repented me a Thousand Times that I took it upon me; for if there be great Honour in having an Empire, there is also very great Pain and Travel in Governing the same: But*
over

over and Besides, to what Envy is he Exposed, and to how many Mislikings is he subject that hath others to Govern. If he be Just, he is called Cruel; If Pitiful, he is Disliked; If Liberal, he is thought to be Prodigal; If he lay up Money, he is taken for Covetous; if he be addicted to Peace, he is supposed to be a Coward; If he be Courageous, he is judged Ambitious; If Grave, they will call him Proud; If Affable and Courteous, he is termed Simple; If Solitary, an Hypocrite; and If he be Merry, they will say he is Dissolute. After many other Speeches, this good Emperor concluded; That although he willingly accepted of his Estate at the first, yet he was very sorrowful afterwards that he had so great a Charge; because the Sea and the Empire were two pleasant Things to look upon, but perilous to Taste. Divine Plato, wrote also; That none was fit to Govern an Empire, and to be a Prince, but he that cometh to it through Constraint and against his Will. For whosoever desireth the Charge of a Prince, it must needs be, that he is either ——— not knowing how Dangerous and full of Care the Charge of a King is: Or if he be a wicked Man, that he mindeth nothing but how he may Reign to satisfy his Pleasure, and private Profit, to the great hurt of the Common-Wealth: Or else if he be Ignorant,

ignorant, that he considereth not how heavy the Burden is which he taketh upon him. Therefore a Wise Prince will not think himself the Happier, because he succeedeth in a greater Empire and Kingdom; but remember rather, that he layeth so much the more Care and Pain upon his Shoulders; and that he beginneth then to have less Leisure, less Rest and Happiness in passing away his Time. In other Persons, a Fault is pardoned in Youth; and growing Old, they are suffered to take their Ease. But he that is Head of a Common-Wealth, because he is to Travel for All, must be neither Young, nor Old: For he cannot commit a Fault, how small soever it be, without the hurt of many Men; nor yet rest from his Duty, but it will turn to the Misery of his Subjects. This caused the Philosophers to say, *That a Prince ought not to dedicate the Common-wealth to himself, but to addict himself to the Common-wealth;* and for the Profit thereof, always to be Diligent, Virtuous, and Wise, and so to Govern his Empire that he may be able easily to give a Reason of his Charge. And because no Man asketh an Account of him in this Life, he ought to be so much the more stirred up to demand a straighter Reckoning of himself, being assured that the Time will come, and that speedily, wherein he

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must

must yield it up before Him, with whom there is no respect of Princes; except in this, that they shall have the Judge more rigorous against them, that have abused greater Power and Authority. To begin therefore to handle the Duty and Office of a Prince: First he must have the Law of God continually before his Eyes; he must Engrave it in his Soul, and Meditate upon the Words and Ordinances thereof, all the Days of his Life; desiring of God to grant him the Spirit of Understanding to conceive them well; and according to that Divine Rule, to direct all his Intents and Actions to the Glory of that Great Eternal and Almighty King of Kings, as well for the Salvation of his own Soul, which he ought to prefer before the Rule of the whole World; as for the Good of those that are committed to his Charge to Govern, Teach, and Judge them. For it his most certain, that of the Knowledge of the Truth in the Prince's Heart, all Good Order of his Estate dependeth; and that his Piety is of great Force to awaken his Subjects to their Duty: namely, when they see him follow and cleave to the True Religion without Feigning and Dissimulation. Therefore he must carefully provide, that false Doctrines, Heresies, Blasphemies against the Name of God and his Truth, with other Offences in Matters of Religion,

ligion, be not openly broached and sown among the People; but that some publick form of Christian Religion may always be seen in his Kingdom, which is the sure Foundation of every well established Monarchy. But herein, that which I said before, is diligently to be noted: namely, that the Prince, through Wisdom, craved before at the Hands of God, must be well assured of his Divine, Just, and Eternal Will; and according to that, take order, that True Piety may not be publicly violated and polluted by an uncorrected Liberty. Next I will briefly comprehend all those Points which ancient Men, both Philosophers and Christians, have required in an absolute and perfect Prince, in three Principal Duties and Actions; that is, in Ruling, Judging, and in Defending. He must Rule by good Laws, and by good Example; Judge by Wisdom, Providence, and Justice; and Defend by Power, Care, and Vigilance. These Duties, that excellent Greek Orator and Philosopher *Socrates* seemeth to have covertly contained in these Words, which he wrote to *Nicocles* the Prince; *This may prove unto thee that thou hast Reigned well, if thou seest that the People, which is subject unto thee, Increase in Modesty and Wealth, under thy Government. For good Laws, Justice, and good Example of Life, make*

Subjects better ; and Prudence, joined with Fortitude and prowess, Richer. Now that a good Prince (I call him Good and Just that imployeth all his Power to be such a one, being ready to spend his Blood and Life for his People) may attain to these Excellent Qualities, his Love and Affection towards his Subjects is very necessary, as that which is able to preserve the indissoluble Bond of mutual Good-will between them and him ; which is one of the surest Means to maintain great Estates and Monarchies. Next, he is to begin the good Ordering of his Estate at himself, and Reform first of all, all disorder in his own Life and Manners, and correct those Things that are most secret in his Court : knowing, that from thence forward, he must Live as it were in an open Theatre, where he is seen on every side ; so that his Life will be a Discipline and Instruction of Good or Ill Living unto others : Therefore let him strive to excell those whom he Ruleth, and to surmount them as far in Virtues, as he surpasseth them in Riches and Honour. Amongst all those that follow him, he must always have the wisest next his Person, and call others from all Parts near unto him, not refusing or contemning any Man of Skill and Reputation. He must often Hear them, Learn of them, and being a Judge amongst

amongst such as are less Skillfull, strive to go beyond the best Learned, through Diligence and Study; by which kind of Exercise, he shall know how to Govern the Estate of his Kingdom uprightly; and cannot but do such Things as are Praise-worthy, And forasmuch as common Tranquility and publick Quietness is one Principal End of Civil Society; the first Duty of a good King towards his Subjects, is to Maintain them in Peace and Concord. For it is impossible that a Common-Wealth should flourish in Religion, Justice, Charity, Integrity of Life: Briefly, in all Things necessary for the Preservation thereof, if the Subjects enjoy not an exceeding great and assured Peace. Let the Prince then, without Intermission, seek after the safest Means to keep his Kingdom in Quietness and Rest; let him deliver his Subjects from Calamity; let him be careful of all Things which may be Profitable and Commodious unto them; and let him command them with Mildness, and teach them Obedience by the Uprightness of his Commandments: Let him not suffer his People to be over insolent, nor yet to be trodden under foot and oppressed; but let him take order, that such as are most Honest, be preferred to Honour and Offices; and that the rest may not any way be wronged; he must alter those civil Laws and Customs

oms of Living, which being ill Establish-
 ed, are prejudicial to his Subjects ; and or-
 dain all Just and Profitable Laws, agree-
 ing with themselves ; and such that breeding
 few Suits among his People, may briefly
 judge and decide them according to Right
 and Equity. In this Point, a good Prince
 must use great Care and Diligence that
 Justice may be well administred, to the
 Preservation of every Man's Right, and to
 the Punishment of the Wicked. This is
 that which the Spirit of God so often
 commandeth : namely, *To execute Judgment
 and Righteousness, to deliver the Oppressed
 from the Hands of the Oppressor, nor to vex
 the Stranger, the Fatherless, nor the Widow,
 to do no Violence, nor shed Innocent Blood.*
 And these self same Things must he cause
 to be observed by them that are appointed
 to exercise Justice in his Name ; which
 because it was neglected by many Kings,
 they lost both Life and Kingdom : As we
 read of *Phillip* King of *Macedonia*, a very
 mild Prince, and of an excellent Nature,
 who was nevertheless slain by *Pausanias*
 because he delayed a long Time to let him
 have Right and Justice, concerning an In-
 jury which another had offered him. *De-*
metrius also lost his Kingdom, because he
 could not abide to hear his Subjects ; but
 especially for this Matter : One Day, when
 many

many Supplications were presented unto him, he put them into the Plaits of his Cloke, and passing over a Bridge he threw them all into the Water, and would not once vouchsafe to read them; whereupon, the People being filled with Indignation, rebelled against him. On the other side, a good Prince ought freely, to hear the Complaints of his Subjects, and to provide thereafter, as one that is truly Zealous of Justice, Clemency, and Goodness, which are rather Divine than Human Qualities, and most proper to him that will conform himself as much as may be (as it becometh him) to that Heavenly Virtue, which is always Just and Merciful, and (as *Plutarch* saith) *ruleth all Things without Compulsion, mollifying the necessity of Obeying, by Admonition and Perswasion of Reason.* Nothing is more convenient for a Sovereign, than Gentleness; for a Prince, than Clemency; for a King, than Mercy; and yet Severity and Rigour of Justice are no less necessary Ornaments for the discharge of his Duty, and the good of his Subjects. Therefore in that which concerneth Divine and Natural Right, and the Punishment established for the Transgression thereof, he must always use Justice, and beware least his Facility in granting Favour and Dispensations make him a promoter of Evil; which (as *Seneca* saith)

faith) if he leave unpunished, is transferred
 unto his Posterity. But when the Prince
 only is offended through some light Con-
 tempt, or excusable Breach of his Edicts,
 it cannot but be commendable in him to
 use Pardon and Pity. These are those strong
 and mighty Chains, which (as Dion said
 to Dionysius the King of Syracuse) will pre-
 serve his Kingdom in a Happy, Flourishing,
 and Peaceable Estate. I mean, Goodness
 and Justice; for Force, Fear, and the Mul-
 titude of his Guards, assure not the Estate
 of a Prince so well, as the Good-Will, Af-
 fection, Favour, and Love of his Subjects,
 which he may obtain by Goodness and
 Justice. They only (said Marcus Aurelius
 Instructing his Son) are to hold a King-
 dom long Time without Danger; who by
 good Behaviour and just Dealing imprint in
 the Hearts of their Subjects, not a Fear of their
 Power, put a mutual Love of their Virtue:
 For those Subjects are to be suspected that
 serve through Constraint and Extremity, not
 they that Obey, being moved with Reason and
 Gentleness. These holy Precepts were so
 well put in Practice by this good Emperor
 Martus Aurelius, that all his Subjects had
 very easy Access unto him: Insomuch, that
 though he were a great Monarch, yet he
 never had any Guards, no not so much as
 a Porter to his Palace. Likewise King Nema-
 put

put from him those three Hundred Archers which *Romulus* used to have for his Guards, saying; *That he would not distrust that People which put their Trust in him, nor command over that People that distrusted him.* To this purpose, when *Plato* saw the above-named *Dionysius* compalled about with many Souldiers of his Guard, he said unto him; *What, Hast thou committed so many Evils, that thou standest in need of such a Guard of armed Fellows.* Now it is most certain, that the Obedience of the Subject springeth and proceedeth from the Love of his Lord; as also, that the Love of the Lord increaseth, through the Obedience of the Subject. But because the Wickedness of Men is so great at this Day, that they that strive to be very Gracious, are contemned and despised; it is very necessary, that the Prince should shew forth a certain kind of Gravity, and Severity; and according to the Times, Places, Persons, and Occasions that are offered, cause his Power, and the Majesty of his Commandments, to be perceived; being always the stronger, because in Matters of Estate, a Man may hold this for an undoubted Principle, that he is Master of the Estate, who is Master of the Forces: Thus, the Gentleness of the Prince, accompanied with Severity, his Bounty mingled with Rigour, and his Facility with Austerity, will be the Means that his Vir-

tue shall attain to a harmonial Justice, which
 distributeth uprightly that which appertaineth
 to every one: Reward to whom Reward,
 and Punishment to whom Punishment be-
 longeth. From these Duties and Offices
 of a good Prince towards his Subjects, al-
 ready mentioned, proceedeth the Fatherly
 Care which he hath of their Prosperity,
 in the Preservation and Increase of their
 Commodities and Riches so far off is he
 from all Desire to Invade and Spoil them.
 He considereth wisely, that although he hath
 Authority and Power over the Goods of
 his Subjects, yet, not in such a sort as he
 hath over his own Demaine, or as if the
 Property thereof belonged to him; but only
 to this End, to demand Aid and Succour
 for the Good and Profit of the Common-
 wealth. *Homer* bringing in *Achilles* offer-
 ing great Injuries to *Agamemnon*, against
 whom he was sore incensed; saith, that
 he called him *Devourer of the People*:
 And contrariwise, when he would in
 other Places Praise the King; he Term-
 eth him, *Shepherd of the People*; And
 truly they are unworthy of the Title
 of Prince, that lendeth their Ear to such
 as invent new Subsidies, impose them daily
 on their Subjects, and having against all
 Humanity, spoiled them of their Goods and
 Riches, consume them miserably upon Plea-
 sures,

fures, or cruelly in War, when they might as well suffer their poor Subjects to live in Peace. When *Marcus Antonius* in *Asia*, he doubled the Taxes, and laid a second Charge upon them, that he might have wherewith to furnish his immoderate Expences; the Estate of the Country sent *Hebreus* to shew him how the Case stood with them; who using a marvellous freedom of Speech, spake unto him in this Manner; *If thou wilt have Power to lay upon us two Taxes in one Year, thou must also have Power to give us two Summers, and two Autumns, two Harvests, and two Vintages.* Further, he added this; *Asia hath paid the Two Hundred Thousand Talents, (that was, Six Score Millions of Gold) if all this Sum came not into thy Coffers, call them to Account that have received it; But if thou hast received it, and yet hast nothing left, we are cast away and undone*

BUT, God be thanked, that is not our Case. The good Understanding between the King and his People is such, that they act in Concert, in perfect Harmony and Confidence. The People are sure the King will not ask for Money for Secret Service, that is not intended to be so applied; and that he will not suffer it to be so applied wantonly and unnecessarily. And it's a great Satisfaction to think this is True, not only of his pre-

sent Majesty, but of the late King also, and of the Princes who have filled the Throne since the Happy Revolution: They have all been Heartily in the Interest of their People, and by the Steadiness of their Conduct in this respect, and a constant Regard to the Properties and Liberties of their Subjects, have shewn they looked on their Power as a *Trust*, and that they are made for their People, and not their People for them. Such a Succession of Wise and Good Princes cannot be shewn in the History of this, or perhaps of any other Nation.

BUT to return: These Words of *Hebreas* ought to be well noted of a Prudent Prince, that he may thoroughly consider with himself, and keep a Register of all that is levied of the poor People in his Name, lest some few about him sat themselves with the Oppression and overthrow of many, as it commonly falleth out; and let him be so careful of the Blood and Substance of that Body whereof he his Head, that he Profit all the Members equally. *Ezekiel* crieth out against such Princes as devour the Substance of their Vassals, by Loans and Taxes. *Appollonius* saith, *That the Gold which is taken from Subjects by Tyranny, is more vile than Iron, because it is wet with the Tears of the poor Subjects.* *Artaxerxes* said, *That it was a*
great

great deal more seemlier for the Majesty of a King to give, than to take, by polling; and to Cloath, than to Uncloath; the one belonging to Thieves, and not to Princes and Kings; unless they will falsify and stain their Name. King Darius sent for all the Governours of the Provinces under his Subjection, and inquired of them, among other Things; *Whether the Taxes and Tributes were not too excessive*: Whereunto, when they made Answer, *That they thought them moderate*, he presently commanded that they should Raife but the one half thereof; esteeming the Love of his Subjects a richer Treasure, than all the Heaps of Gold which he might have gathered. I must not here forget to propound to Kings the Example of that good King of France, S. Lewis IX, of that Name, who was the first that raised a Tax in his Kingdom; but it was only by way of a necessary Subside during the War, not using it as an ordinary Receipt; Directing his Speech to Phillip his eldest Son and Successor, he uttered these Words in his Testament, which is yet to be found in the Treasure of France, and is Registered in the Chamber of Accounts. "Be Devout in the Service
 "of God: Have a Pitiful and Charitable
 "Heart towards the Poor and Comfort them,
 "with thy good Deeds: Observe the good
 "Laws

"Laws of thy Kingdom : Take no Taxes
 "nor Benevolences of thy Subjects, unless
 "urgent necessity force the unto it, and then
 "upon a just Cause, and not usually : If thou
 "dost otherwise, thou shalt not be account-
 "ed a King, but a Tyrant, &c." I leave the
 rest of the Clauses in his Testament. More-
 over, Liberality well used, is a very comely
 Ornament for a Prince. *Socrates* said, *That*
it was the Duty of a good King to be Be-
neficial to his Friends ; and of his Enemies
to make good Friends ; to which purpose no-
 thing will help him more than Liberali-
 ty ; Neither must he be only Liberal, but
 Magnifical also and Sumptuous ; provided al-
 ways that of but Magnifical, he become not
 Prodigal, which would soon make him and
 Exactor, and in the end a Tyrant. But a So-
 vereign Prince must especially have an Eye
 to this, that the Rewards to Virtue due
 to worthy Men, be preferred before all
 his Gifts and good Turns ; and that he
 recompence such as have deserved any
 Thing, before he give to them that have
 deserved nothing. For an ungrateful
 Prince, will hardly retain an Honourable
 and Virtuous Man any long Time in his
 Service. Neither is the Estimation of a
 Reward, and of a good Turn, all one ; be-
 cause a Reward is given for Desert, and
 a Benefit by Grace. Besides, a Prince must
 always be True, and as good as his Pro-
 mise,

mise, that Men may give greater Credit
 to his bare Word, than to another Man's
 Oath. For it ought to be as an Oracle,
 which loseth his Dignity, when Men have
 conceived such an evil Opinion of him,
 that he may not be believed, unless he
 Swear. And if he pawn his Faith at any
 Time, he must account it Sacred and In-
 violable: because Faith is the Foundation
 and stay of Justice, upon which the Estate
 of great Men are grounded; That say-
 ing of *Theopompus*, King of *Sparta*, is also
 to be well noted by the Prince, when a
 Friend of his asked him, *How a King might*
keep his Kingdom in safety; he answered, *By*
granting Liberty to his Friends freely to
tell him the Truth. He must take their
 Advice in doubtful Matters, that he may
 Govern his Estate more assuredly; weighing
 and Judging of their Opinions with great
 Prudence. Neither must he think them
 his best Servants that praise all his Sayings
 and Doings, but those that Modestly re-
 prove his Faults: he must discern wisely
 between them that cunningly Flatter him,
 and those that Love and Serve him Faithful;
 that wicked Men may not be in greater
 Credit with him, than good Men. For
 this cause also, he must carefully inquire
 after his Household Servants and Familiar
 Friends, that he may know them well;
 because

because all other Men will take him to be such a one as they are with whom he converseth ordinarily. *Osiris* King of *Egypt*, had for his Arms, a Septer with an Eye in the Top of it; noting thereby, the Wisdom that ought to be in a King; namely, that it belongeth not to one that wandereth out of his Way, to Direct others; that seeth not, to Guide; that knoweth nothing, to Teach; and that will not obey Reason, to Command. Likewise, in all his Actions he must use Reason as a Heavenly Guide, having chased away the Perturbations of his Soul, and Esteem it a greater and more Royal Matter to Command himself, than others. He must think that it is the true and proper Office of a King, not to submit himself to his Pleasures, but to contain his own Affections, rather than his Subjects. Further, he must use to take Pleasure in those Exercies, which may procure him Honour, and cause him to appear better to the World; he must not seek for Reputation in vile Things, which Men of base Estate, and naughty Behaviour commonly Practise; but follow after Virtue only wherein wicked Persons have no part. Let him remember always, that he is a King, and therefore, that he must strive to do nothing unworthy so high a Dignity, but continue his Memory, by valiant and noble

noble Acts. This is that wherein one of the wise Interpreters knew well how to instruct King *Ptolemy*, who demanded of him how he might behave himself, that neither Idleness nor Pleasure might distract him. *It is (said he) in thine one Power as long as thou commandeth over a great Kingdom, and hast so many great Affairs to manage continually, which will not suffer thee to distract thy Mind upon other Matters.* If private Men, born to Virtue, are willing many times to die, that they may purchase Honour; much more ought Kings to do those Things which will procure them Honour, Fear, and Estimation every where, during their Life; and also, through their Brightness, shine a great while after their Death. Moreover, a Prince must be Warlike, and Skilful in Warfare, providing carefully all Things necessary for War; and yet he must love Peace, and usurp nothing that belongeth to another Man, contrary to Right; nor enter into War; but to repel Violence in extreme Necessity. Above all Things, he must fear civil Dissentions, as most pernicious to his Estate; and take Advice prudently, concerning the Means whereby all Occasions of their Entrance may be taken from his People. Herein Learning will help him well, and the Knowledge of Histories, which set before
D his

his Eyes the Adventures that have befallen both small and great, and call to his Remembrance the Time past, whereby he may better provide for the Time to come. Unto which if he add the Counsel of wise Men, he shall know more perfectly whatsoever concerneth the good of his Estate. But above all, he must know how to make Choice of Men, and not think them Wise that dispute curiously of small Things, but those that speak very aptly of great Matters. Neither let him account those Men best and worthiest of Credit, that have gotten most Authority; but try and Judge them by their profitable Works: namely, if he see that they give wise and free Counsel according as Occasions concurred, and Affairs require; and then let him always with speed execute those Things, which by their Counsel he findeth Good and Necessary. For the Conclusion therefore of my present Discourses, I will comprehend the Office and Duty of a good Prince in few Words: namely, if he serve God in Sincerity and Purity of Heart: If he inquire diligently after the Truth of his Word, and cause his Subjects to live thereafter: If he provide for their Profit, redress their Misery, and ease them of Taxes. If he be pliable to hear the Request and Complaints of the least; indifferent and moderate

rate in answering them; ready to distribute Right to every one; by propounding Reward for Virtue, and Punishment for Vice. If he be Prudent in his Enterprises, Bold in his Exploits, Modest in Prosperity, Constant in Adversity, Steadfast in Word, Wise in Counsel: Briefly, if he Govern in such sort, and Reign so well, that all his Subjects may have that to Imitate, and Strangers to Commend.

F I N I S.



late in selecting them; ready to dis-
turb Right to every one; by propounding
Reward for Vices, and Punishment for
Virtues. It is the first in the Hierarchy,
Bells in the East in Propo-
sition, Constant in Study, if he
wants, like the King, to well,
Govern in such a Reign to well,
that all his Subjects may have that to him-
self, and leaving it to Command.



F I N I S